

تعلم القرآن الكريم لفنك لفنك

Study the Meaning of  
the English Translation of

# THE NOBLE QUR'ÂN

Word-for-Word  
from Arabic to English

Volume 1

Part 1-10

Compiled by  
**DARUSSALAM**



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Publishers and Distributors

Riyadh, Houston, New York, Lahore

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First Volume November 1999

الجزء الأولى شعبان ١٤٢٠هـ

Supervised by:

**ABDUL MALIK MUJAHID**



Head Office:

**DARUSSALAM**

P.O. Box 22743, Riyadh 11416, Kingdom of Saudi Arabia  
Tel: 00966-1-403 3962/404 3432 Fax: 00966-1-402 1659  
E-Mail: darussalam@naseej.com.sa

Branches:

**DARUSSALAM**

50, Lower Mall, Lahore, Pakistan. Tel:0092-42-724 0024/723 2400 Fax: 0092-42-735 4072

**DARUSSALAM PUBLICATIONS**

P.O. Box. 79194, Houston, TX 77279, USA Tel: 001-713-722 0419 Fax: 001-713-722 0431  
E-Mail: sales@dar-us-salam.com Website: www.dar-us-salam.com

**DARUSSALAM**

572 Atlantic Ave. Brooklyn, New York 11217, USA Tel: 001-718-625 5925

**AL-HIDAAAYAH PUBLISHING & DISTRIBUTION**

522 Coventry Road, Birmingham, B10 0UN, UK. Tel: 0044-121-753 1889 Fax: 0044-121-753 242

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## A Note from the Publisher

To understand the Qur'ân, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qur'ân without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meaning of the Qur'ânic Verses, we are producing the word-for-word translation of the meanings of the Noble Qur'ân. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

I remember from my childhood, when I was studying in the fourth grade, my father used to teach us the Qur'ân along with its Urdu translation. We studied the necessary interpretation and the Arabic grammar. After about three years of study, I was able to recite on my own the first few parts of the Qur'ân while understanding its meaning in the Urdu language. Whenever the *Imam* recited Verses from those parts in the congregational prayers at the mosque, I easily understood the meaning of the Verses. I felt great joy at being able to understand the recitation of the *Imam*.

This memory initiated me to produce this translation of the meanings of the Noble Qur'ân so that the readers and reciters of the Qur'ân may extract more pleasure from the recitation by understanding its meanings.

All the present English translations of the meanings of the Qur'ân are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. But when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qur'ân, or listens to some other's recitation, he gets the pleasure of understanding it.

The real marvel of the Qur'ân comes with its understanding. The Qur'ân itself emphasizes this point:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾ [القمر: ٤٠]

“And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember?” (*Sûrat Al-Qamar*, 54:40)

Also Allâh has encouraged us to contemplate the meanings of the Qur'ân. We receive blessings for its recital, but mere recital alone in melodious tone is not the goal of Qur'ânic recitation. The intent of reading the Qur'ân should be to reflect upon and understand the address of Allâh Himself to mankind. Allâh says:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾ [محمد: ٢٤]

“Do they not then **think deeply (contemplate)** in the Qur’ân, or are their hearts locked up (from understanding it)?” (*Sûrat Muhammad*, 47:24)

If one approaches the Qur’ân with the intent of reflecting upon its meanings, then he achieves the full objective of the Qur’ân’s revelation, which is guidance for mankind. As Allâh says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾ [البقرة: ١٨٥]

“The month of Ramadan, in which the Qur’ân was revealed as a guidance for mankind.” (*Sûrat Al-Baqarah*, 2:185)

It should also be noted that some Islamic scholars have certain reservations about the word-for-word translation, saying that such a translation may cause confusion in the minds of the readers. But other renowned scholars of the Indo-Pak Subcontinent have produced such translations in the Urdu language. The most popular one being done by Shah Rafiuddin, the son of Shah Waliullah. Until now, this translation is considered the best and the most authentic one. Hafiz Nazeer Ahmad, the former principal of Oriental College, Lahore, performed another recent word-for-word translation in the Urdu language. Some other scholars have also contributed in this regard.

It may be that the native speakers of Arabic do not give much importance to the word-for-word translation, but they will know its importance if they ask any non-Arab Muslim about it. This will be especially clear after one has gone through this translation of the Qur’ân which we have produced. After studying this translation, the native English speaker will relate how pleased he is with his increased understanding of the Qur’ânic recitation.

I must thank Mr. Aqeel Walker, Mr. Said Dabas, Mr. Syed Masoodul Hasan, Mr. Mohammad Ayub and Mr. Aziz-ur-Rahman who worked on this project.

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qur’ân done by Dr. Muhammad Taqi-ud-Din Al-Hilâlî and Dr. Muhammad Muhsin Khân.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qur’ân, that may help to improve this presentation. وما علينا إلا البلاغ

**Abdul Malik Mujahid**

General Manager

November 1999

## سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنُ الرَّحِيمُ ﴿٣﴾ مَلِكُ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ  
نَسْتَعِيزُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

in the Name بِسْمِ the Most Gracious الرَّحْمَنِ (of) Allah الرَّحِيمِ (is) to Allah اللَّهُ all praise الْحَمْدُ the Most Merciful الرَّحْمَنُ the Most Gracious (of) the worlds الْعَالَمِينَ the Lord رَبِّ الرَّحِيمِ the Most Merciful مَلِكِ Owner يَوْمِ the Day الدِّينِ (of) the Day of Resurrection and You إِيَّاكَ we worship نَعْبُدُ You Alone (of) Alone نَسْتَعِيزُ we seek help اهْدِنَا guide us to الصِّرَاطَ the Way the Straight الْمُسْتَقِيمَ the Way صِرَاطَ the Straight (of) those الَّذِينَ (of) those الْمَغْضُوبِ not غَيْرِ on them عَلَيْهِمْ You have bestowed your Grace (of those) الضَّالِّينَ nor وَلَا upon them عَلَيْهِمْ those) your anger is who went astray

### Sûrat Al-Fâtihah (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful. 2. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). 3. The Most Gracious, the Most Merciful. 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). 6. Guide us to the Straight Way. 7. The way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَمْرَ ١ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٢ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ٣ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ٤ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٥ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦

Alif-Lam-Mim ١ ذَٰلِكَ the Book الْكِتَابُ that لا رَيْبَ no doubt  
 فِيهِ in it هُدًى a guidance لِّلْمُتَّقِينَ ٢ for the pious الَّذِينَ who يُؤْمِنُونَ believe  
 بِالْغَيْبِ in unseen (unperceivable humanly apparently) وَيُقِيمُونَ We have  
 الصَّلَاةَ and perform وَمِمَّا رَزَقْنَاهُمْ and out of what يُنفِقُونَ believe  
 ٣ and who وَالَّذِينَ they spend يُؤْمِنُونَ provided them  
 بِمَا أُنزِلَ in what أُنزِلَ has been revealed (sent down) إِلَيْكَ to you وَمَا  
 and in the Hereafter وَبِالْآخِرَةِ before you مِن قَبْلِكَ was revealed  
 ٤ what أُنزِلَ on هُمْ they يُوقِنُونَ believe with certainty ٥  
 أُولَٰئِكَ those(are) عَلَىٰ their Lord رَبِّهِمْ and those (are) هُمُ  
 هُدًى guidance مِّن رَّبِّهِمْ their Lord وَأُولَٰئِكَ those who  
 الْمُفْلِحُونَ ٥ they (who are) the successful إِنَّ الَّذِينَ verily  
 كَفَرُوا disbelieve سَوَاءٌ same عَلَيْهِمْ ءَأَنذَرْتَهُمْ whether you  
 ٦ أَمْ or لَمْ do not تُنذِرْهُمْ (you) warn them لا not يُؤْمِنُونَ  
 they would believe

## Sûrat Al-Baqarah

## (The Cow) II

In the Name of Allâh,

the Most Gracious, the Most Merciful

1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.] 2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious believers of

Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of what we have provided for them [i.e. give *Zakât*, spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allâh's Cause — *Jihâd*]. 4. And who believe in (the *Qur'ân* and the *Sunnah*) which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which were sent down before you [the *Taurât* (Torah) and the *Injil* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

and on عَلَى their hearts قُلُوبِهِمْ on عَلَى Allah اللَّهُ (has) set a seal خَتَمَ  
(there is) غِشْوَةً their eyes أَبْصَارِهِمْ and on عَلَى their hearings سَمْعِهِمْ  
وَلَهُمْ a great عَظِيمٌ torment عَذَابٌ and for them (is) وَمِنَ النَّاسِ a covering  
يَقُولُ say (there are some) who مَنْ people (mankind) وَمَا and of  
and in Day وَالْيَوْمِ الْآخِرِ the Last وَالَّذِينَ we believe  
they deceive يُخَادِعُونَ believe بِاللَّهِ they هُمْ not  
they deceive وَمَا while (do) not believe وَمَا and those who  
they perceive يَشْعُرُونَ and do not themselves إِلَّا أَنفُسَهُمْ except  
and increased فَزَادَهُمُ (is) a disease مَرَضٌ their hearts فِي قُلُوبِهِمْ  
them اللَّهُ Allah مَرَضًا in disease وَلَهُمْ (in) and for them (is) عَذَابٌ  
tell يَكْذِبُونَ they used to كَانُوا for what بِمَا a painful torment أَلِيمٌ  
lies

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and